

5. Even if the precise date of any event is not retained, yet the general position becomes as familiar to the mind as the relative positions of places in a map of Europe.

I am sure those who have once learnt in their youth to use the chart will never discard it, and will, as they go on to think about the philosophy of history, find that the way in which events present themselves to the mind's eye is most helpful and suggestive. The day of "Mangnall's Questions," "Brewer's Guide," and "Pinnock's Catechisms" is gone by in the work of education, and we have learned to feel that the chief work of the educator is not to give facts, but to order them so that they can fit into the "forms of thought."

In the beautiful myth with which more than one poet of our day has made us familiar, we read that the forlorn Psyche in the course of her wanderings came to the temple of Aphrodite, and there the goddess assigned to her the task of sorting out and arranging innumerable seeds, and to her diligence and obedience was granted at last the vision which she had lost through her faithless impatience—the vision of the God of Love. Is this, perhaps, one of the teachings unfolded in the myth—the supreme joy is to know love, but the vision of God is to be attained only by the patient discipline, by the ordered knowledge through which that which seems chaos is transformed into a Kosmos, and we are able to think God's thoughts after Him?

Books and ruled charts will be sent to applicants post free at the following rates: 3s. 6d. book at 2s. 6d.; ruled papers 1d., or 9d. the dozen. Larger sheets according to size.

THE CHRIST OF ALL.

BY THE HON. LADY WELBY.

Written after reading Prof. Huxley's Article on Agnosticism
(*"XIXth Century," February, 1889.*)

"... I had, and have, the firmest conviction that I never left the 'vera via'—the straight road; and that this road led nowhere else but into the dark depths of a wild and tangled forest.

"And though I have found lions and leopards in the path; though I have made abundant acquaintance with the hungry wolf, that 'with privy paw devours apace and nothing said,' as another great poet says of the ravening beast; and though no friendly spectre has even yet offered his guidance, I was, and am, minded to go straight on, until I either come out on the other side of the wood, or find there is no other side to it, at least, none attainable by me."—P. 183.

O, we could preach Thee in a thousand tongues!
The self-same Christ in whom alone man *is*;
The very Reason of the denying cry,—
Protest of Thine own spirit in our hearts.

We learn of Thee our manhood, as the Sum,
Of all we see as better than Thou art!
Better? Nay; nobler, truer and more pure
Than utmost word of faithful martyr-saint
Is that we need as symbol for Thee—Truth,
Thou, very spring of searchings for the Real!
Seekers through stern renouncement yet work on,
Denying Christs of part for Christ of whole;
Refusing Christs of some, not Christ of all,
Rejecting Christs of only then or now,
Renouncing Christs of merely here or there—
Some tribal Lord for whom we may resist
Some truth or good unchristed by *our* word!

Show us our folly; take thy world and reign;
Speak in the still small voice of simple hearts;

Shine in the truth of every student's thought,
 Call us in duty's name to take Thy cross.
 Give us the mind in Thee to go "straight on,
 Into the dark depths of wild tangled forest!"
 Daunted by neither snarl, nor growl, nor hiss.
 Needing no "spectre" hand to lead us on!
 Having a more than hand and more than heart,
 And more than will itself, a mind of love,
 Thirsting for truth, yearning to make men true,
 Striving to raise them at all cost of pain;
 Seeking the fact, faithful to trust of truth;
 Bearing the grimness and the loss of hopes,
 Which seem as though no longer ours by right,
 Waiting in patience steadfast for the light!

Aye, for the light which only thus can come;
 Which easy loiterers wonder that we crave,
 Whose Way through tempted homeless life leads on,
 To Truth that marks the cross on every step,
 And trains us thus at last to know True Life—
 Which else we might have shuddered at and fled,
 Clinging to blind, self-centred types of life;
 Bartering for *those* the life-throne of the world,
 Won but through pain and patience, nobly used;
 Reaching beyond itself as "planet" to "sun,"
 Knowing derived and "solar" all its worth!

MORALS IN THE HOME.

BY W. J. GREENSTREET, M.A.

Assuming the inadequacy of a purely intellectual training and the necessity of a place for morals in our education, it is my object to sketch in outline the ideas of a French philosopher on a subject so important from every point of view. Some of my readers may be acquainted with the brilliant speculations of the late M. Guyau in this field. In the singularly suggestive volume entitled "*Éducation et Hérité*" he instituted a happy analogy between hypnotic suggestion and the process of education. The analogy between suggestion and instinct he was probably the first to point out. Suggestion resembles instinct because it induces a consciousness of obligation, the feeling in the mind of the patient that he is compelled to do the act suggested. Suggestion in the hypnotic sleep is powerful because the mind is in a state of disaggregation. Education is powerful in the case of the young because the mind is rudimentary. "Suggestion is the transformation by which an organism more passive tends to bring itself into harmony with an organism more active; the latter dominates the former and eventually controls its external movements, its volitions, and its internal convictions." It is the application of this notion to morality that makes this volume of unusual professional interest.

Suggestion is an instrument by which the educator will be able to modify instinct or inherited habits. We know how often the fact that a man or woman is more or less afraid in the dark may be traced back to the "bogey" of nursery days. Here suggestion has given rise to habit; it has introduced into the child a practical belief which is spontaneously realised. By means of this new instrument we can persuade the child that he is or is not what he really is. Let us see what use can be made of this weapon. If we repeatedly assure the child that he is capable of good and incapable of evil, will it give him the power to do good?—will it make him impotent for evil? If we make him